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to prove that they can. Will the "Inquirer," or any one else, say that the Popes have never departed from God's law, or refused to walk in his judgments? If any one will venture to say this, we will answer him by printing some extracts from Cardinal Baronius, the most approved historian of the Church of Rome.

Our "Inquirer" relies very much on the prophecies of Isaiah. We will not follow him into all his passages. We ask for proof that these prophecies were intended to apply to the church in her present state. We know that the Church of Christ is to exist hereafter in a glorified and triumphant state. We know that there are many prophecies which describe her as she shall be in that state. But the "Inquirer" seems to forget this entirely; and every prophecy which he finds about her he applies to the church in its present state, without considering to what state it was intended to apply.

He quotes Isaiah liv. He does not quote verse 7—"For a small moment have I forsaken thee, but with great mercies will I gather thee." With God 1,000 years are but as a day, and it is no more, in comparison of the eternal destiny of his church. Will "Inquirer" say that the church cannot err, during the time, long or short, of which this verse speaks? He quotes verse 12—"I will lay thy stones in order, and found thee in sapphires, and I will put the jasper stone for thy munitions." We ask him to compare this with Apocalypse, or Revelation, ch. xxi., v. 19, &c., and consider to what state of the church this prophecy is to be applied.

Again, he quotes Isaiah, ch. lx., v. 18, as describing the present state of the Church of Rome—"Iniquity shall be no more heard in thy land, waste and destruction in thy borders; and salvation shall occupy thy walls, and praise thy gates."

Is Rome without iniquity? Have her own historians never said, that many successive Popes were monsters of iniquity, who filled her city and her land with their crimes? and was this the time of which the prophet said—"Iniquity shall be no more heard in thy land?" Or was there no waste or destruction in her borders when, but two years ago, Rome was besieged and taken by a French army?

Does not "An Inquirer" see that if these prophecies were indeed spoken of the Church of Rome, in her present state, they prove that she is *without sin*, as well as without error? If these prophecies prove that the Pope cannot err, they prove also that he cannot sin. We believe all Roman Catholics will admit that he can sin, like other men; and in admitting this they admit that these prophecies are not spoken of him.

Again, he applies verse 20 to the Roman Church in her present state—"Thy sun shall go down no more, and thy moon shall not be diminished, because the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended."

The whole of this verse evidently applies to one and the same time, whenever that time shall be. Do the last words refer to the present or a future time?

We answer this from two encyclical letters, one published by Pope Gregory XVI., in 1832—"We come now to another most abundant source of evils, with which we grieve to see the church afflicted;" the other, that of Pope Pius IX., dated 21st November, 1851, announcing the new Jubilee—"In the midst of the incessant and painful solitudes with which the calamity of the times overwhelms us, . . . it is for us no slight subject of sorrow to behold what a sad and lamentable spectacle is presented by our holy religion, and civil society, in those calamitous times." Does the Pope grieve thus over the church in that time of which the prophet said, "the days of thy mourning shall be ended?"

We think not; we think that these are the days of mourning, and so thought Pope Gregory XVI., and we see from the above that Pope Pius IX. thinks so too. And so we take it for certain that these prophecies relate to a future, and not to the present state of the church. And comparing this verse of Isaiah with Apocalypse, or Revelation, ch. xxi., v. 23, we find that this prophecy is to be accomplished in the New Jerusalem; and we find, from v. 4, that the time shall be when "God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away."

Sad would it be, indeed, for the Church of God, if she could hope for no better fulfilment of these glorious prophecies than what can be found in the present condition of the Church of Rome.

The "Inquirer" seems to apply to the priests of the Roman Church Jeremiah xxxiii. 18—"To kill victims all days." Will he tell us what victims they kill? If they kill none, what claim have they to this prophecy more than we?

He asks why we will refuse to admit the Pope to be Christ's vicar on earth, when Jeremiah, in the place referred to above, says, that David shall never be without "a son (a vicar or vicegerent) to reign in his throne." We answer, simply because St. Luke tells us ch. i. v. 32, that Christ himself is that son, who shall reign in the throne of David for ever. And, therefore, we cannot consent to the "Inquirer" putting in "a vicar or vicegerent" into that prophecy, and into that throne, out of his own head.

He reminds us of Daniel's prophecy, that the kingdom of Christ shall last for ever, and asks—"How, unless having a visible head?" We cannot see that it is beyond the power of Christ to govern his spiritual kingdom without the help of a man to take his place. Christ tells us that his kingdom is not of this world. Why, then, must it be governed like the kingdoms of this world? Christ also tells us, "The kingdom of God is within you." Christ has also promised that he himself will dwell in us. We think that Christ dwelling within us is the only proper head of his kingdom, which is within us. How can any man be the head of that kingdom?

Lastly, he quotes Isaiah ii. 3, saying that the Lord shall judge among the nations. That seems to us a good reason for looking to the judgment of the Lord, and seeking for it in his Word. Can he show us where it is said that the Pope shall judge amongst the nations?

We return to the instance we have selected. Did the Apostles say, that "whole Christ" was contained in the bread by itself, and also in the wine by itself? We do not ask for proof that the Apostles wrote this. We are content to take the proof that they said it. Who will give us such proof? And are we expected to believe without proof?

This cannot be proved to us by taking prophecies that describe the church when the days of her mourning shall be ended, and applying them to the days when the Popes themselves are mourning over the afflictions of the church. Let us have proof of the fact that the Apostles said this, and we will believe it. Will "An Inquirer" believe it, when he can find no proof of it at all?

We hope our correspondent will receive and consider what we have written as emanating from the same friendly feeling which he expresses towards us at the close of his letter. Would that a like spirit guided all controversy, "with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace."—Ephesians iv., 2 and 3, Douay Bible. "We are all brethren: why should we strive?"—St. Augustine, Op. Tom. iv., p. 102.

#### ANSWER TO NOTES AND QUERIES.

The following appears in the September number of the CATHOLIC LAYMAN:—

##### "NOTES AND QUERIES."

"Can any one explain why, in the Roman Catholic creed, the Creed of Pope Pius the Fourth, the word 'AMEN' is put in the middle and not at the end? Or is there any other instance in the Catholic Church, since it began, of this word *Amen* being put in the middle of either a profession of faith or a prayer, and not at the end of it?"

##### "TO THE EDITOR OF THE CATHOLIC LAYMAN."

"A Friend to Truth" wishes to know if he be correct in saying that the Church of Rome does not allow the sacrament of Extreme Unction to a criminal that is to be executed?"

To the first I beg to observe, that in the Roman Ritual, the profession of Catholic Faith, somewhat erroneously called the Creed of Pope Pius the Fourth, commences with the NICENE CREED, and at the conclusion thereof (the Nicene Creed) the word "AMEN" is put after the last sentence—"the life of the world to come. Amen"—as it is to be found in the Book of Common Prayer, and, of course, whenever the Nicene Creed is recited. The remainder is a profession of faith more explanatory and in detail, in which the word *Amen* does not occur at all—beginning, middle, or end.

"A Friend to Truth" is informed, that had he consulted the general catechisms for the use of schools, he would have learned that the sacrament of Extreme Unction is administered only to such as are in danger of death by sickness; consequently, that neither a criminal about to be executed, nor a soldier going to battle is a fit recipient of this sacrament.

One good turn deserves another; will you, therefore, do me a favour in kind, by answering a note and query of my own?

In two late numbers of the CATHOLIC LAYMAN I perceive you have been ingeniously taking a correspondent of yours to task, touching the Roman Catholic interpretation of Scripture. This induces me to inquire, among the different interpretations of the Bible put forward by Protestantism, since the Reformation, which is the true one, or where I can find the sense in which the Protestant Church has held and does hold the Holy Scriptures?

Believing that such an interpretation is somewhat inconsistent with private judgment, of which you are so great an advocate, I should not have asked the question at all, were it not that I have it upon the authority of Mr. Napier, in the House of Commons, May 21, 1852, that "the Church of England has now become an active and living interpreter of God's Word."

All very good; but, where is its true sense of the

Holy Scriptures to be found. Has it ever been published?

#### A FRIEND TO INQUIRY, BECAUSE IT ELICITS TRUTH.

Our correspondent says—"The remainder (of Pope Pius' Creed) is a profession of faith, more explanatory and in detail."

Of what is it explanatory? Of what does it give the details? Is it of the Nicene Creed? If not, what does it explain? This question will probably be treated more at large in future numbers.

To the last question we reply—The Church of England and the Church of Rome do not make the same claim as interpreters of Holy Writ. The Church of England claims to be authorized, as an interpreter, to assist men to understand, by aiding the exercise of their own reason. In questions of faith she interprets by the Catholic Creeds, which are the genuine testimonies and tradition of the Church of all ages. She admits no other articles of faith but these. She admits no one to her communion who does not receive these articles. She condemns all interpretations of Scripture contrary to these. In other matters relating to religion, she interprets Scripture by her catechism, her articles, her formularies, the teaching of her authorized ministers. She claims authority thus to interpret, and she claims an attentive hearing, in a tractable spirit; but she does not want any man to submit to these interpretations further than she convinces his understanding.

But the Church of Rome claims a greater authority, of interpreting Scripture, at least in some things. She claims a power of interpreting some passages of Scripture so as to make other articles of faith which are not in the ancient Catholic Creeds: she demands us to believe these interpretations, whether the reasons which she gives convince our understandings or not; and she tells us that we shall be damned to all eternity, as heretics, if we do not believe them. In answer to this, we ask her—What these interpretations are, and where they are to be found? and she cannot or will not tell us. We think this a fair question to put to her, and we beg for an answer.

The Church of England does not claim to do this, or profess to have done it; and we, therefore, think it unfair and absurd to ask her to show where she has done it.

#### THE POWER OF THE PRIEST.

MR. EDITOR—I live in the west of Mayo, where they say the priest used to be able to turn boys into foxes and hares; but I'm not such a fool as to believe he can do so now; and indeed I myself was by when one of the turn-coats dared him to turn him into a goat, and his reverence rode off in a passion, and never made even an offer at it. The jumper grinned when he saw him sticking the spurs into his old horse, though it was no laughing matter in my mind, in these parts, to grin at a priest for not being able to work a miracle off-hand that a way; and many's the stout boy that not long ago would have run far enough before facing a priest, and I'm feared the jumper will hear of it yet. But what I want to know from you, Mister Editor, is, what you think is the power of the priest, and whether his curse really does people any harm, and particularly whether my reading your paper against his orders is any harm. I used to get it myself at the office, when it first came down here; but all of a sudden it was stopped, though I've often thought that it was the priest that stopped it, and not the friend (whoever he was, good luck to him) that found me out to be fond of reading on both sides and sent it to me, I am sure for nothing but friendship. My reason for thinking that it was the priest that stopped it is, that the day after I inquired for it, and was told there was none that turn for me by the postmaster, who is a cousin of Father —. Peggy Malowny, who is the servant girl that attends to the childer at the house, and is a cousin of my own, showed me a torn cover with my name on it, which she found at the back of the grate in the little parlour behind the shop, where Father — and two friars had been sitting together, examining the directions of the letters, and maybe taking a peep at the inside of an odd one or two, where they thought it good for the souls of the boys that hadn't gone to confession lately. Now, Mr. Editor, maybe they wrote "refused" on my paper, and that without the postmistress telling any lie, I'll be bound the friars told her; for sure enough she refused to give me the paper, which, no doubt, is all as one as my refusing to take it. Peggy tells me, that in making up the bag betimes, she sees papers sent back to Mr. Curry, in Sackville-street, with "refused" written on them; and maybe it is only themselves that refuse to give them to the lawful owner, for whom it was sent. I suppose you guess that the post-master and mistress goes to mass regular, and the priest and friars are most particular in their attention to them onst a month, at any rate; maybe, however, it doesn't do any great good to them after all, to be playing false in that way; for, sure, doesn't it make the boys more greedy to get it wherever they can get a lone, or a sight of it unknownst to the priest? And I can tell you, Mr. Editor, I never rested till I made out a friend who shows it to me regular, "be-